

VOL. 3. No. 29.

SEPTEMBER,

1905.



Published the
first of the
Month.
Price 3d., or 4d.
Post Free.
3/6 per annum,
book post, any
part of the world.

(Foreign Stamps
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Back Numbers
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Edited
by
Geo. H. Bratley
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PRICE
3d.

THE New Thought Journal

And Occult Review,
(FORMERLY THE TALISMAN.)
A MAGAZINE

*Devoted to Practical Idealism
and the Study of Nature's Finer
Forces.*

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THE
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Yorks., England,
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The New Thought Journal

is an exponent of Practical Idealism. Its aims are to bring to every reader perfect and permanent health, mental expansion, without which there can be no true growth; success in whatever is attempted, and as a necessary consequence, happiness. In fine, it contends that the object of life is to be happy; that the place to be happy is HERE; the time to be happy is NOW; and the way to be happy is by making others happy. The New Thought Journal is not the organ of any school of thought, holding up the best in all lines of thought for emulation.

Lessons in every aspect of Mental Science, or the New Psychology will be found in its pages, for it is primarily intended to *teach*, superseding expensive courses of lessons.

The time is now ripe for the promulgation of the new ideas, and any reader having friends interested in the movement is invited to send their names and addresses, and a specimen copy will be sent; it will only mean a post card on their part, and will help us, and thus enable the magazine to be improved from time to time, so that ultimately the reader himself is benefited.

The New Thought Journal.

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The Editor will at all times be pleased to receive marked newspapers, books, magazines, or extracts therefrom bearing upon the subjects dealt with in the Journal, as well as original contributions, upon all New Thought matters.

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All the above are written by **A. Osborne Eaves**, and may be obtained from

**The Talisman Publishing Co.,
HARROGATE.**

The New Thought Journal, And Occult Review.

No 29.

September, 1905.

Price 3d.

You and I.

I see "twelve earnest aspirants, cultured, well-born, and otherwise qualified, who are willing to fulfil the necessary conditions, will be admitted by an authorised Mahachakra Guru, to the preliminary training leading up to chelaship." How the times change! There is an old saying in the East to the effect that when the pupil is ready the master is there, and one is inclined to fight shy of those institutions where for a certain number of dollars one is "initiated" and becomes an "adept." To the merest tyro in New Thought it must be obvious that real illumination has not the remotest connection with either dollars or gurus. A teacher is responsible up to a certain point for those he has had under his tutelage, and whatever errors or crimes they may commit must be saddled upon the teacher, so it may easily be imagined that few who are in a position to teach the science of soul, care to undertake such a responsibility. Those who are familiar with "Zanoni" will recall the scrapes into which Glyndon, the neophyte, got, although in his case he had to suffer, and so, too, does the occult pupil, but not entirely. No one is accepted into any occult fraternity, except the Freemasons, if one considers that body really occult, unless he or she is developed sufficiently—not in any of the occult arts, but has evolved a high moral character, noted for a strong, sympathetic, loving disposition, and an earnest desire to benefit humanity.

That there is plenty of work along these lines there can be no question, and it is work for which any student can qualify, whatever be his position in life. The first and principal qualification is the strong wish to help someone, and the opportunity to do so will soon manifest itself. Usually, people begin at the wrong end when they wish to help their fellows. By the word help is frequently meant the desire to convert a man to your own way of thinking, whereas, it should be to help the man where he stands. There can never be dead uniformity in this world: people will always be at different levels of evolution, and what would help one man would only hinder another.

I have just come across, by accident, a copy of a little periodical called "The Race-Builder" which is published in our own country, in Oxford, in fact. It is well named, and is a fearless advocate of common sense in diet. It aims at building up a vigorous body by means of pure food, and thus contributing something to the physical regeneration which has occupied so much attention of late. No doubt the publisher will be glad to send any reader a specimen copy; Oxford will be sufficient address. I wish it every success.

Thought, the Builder,

by A. Osborne Eaves.

No 8.

An element of thought which it is interesting to dwell upon is the sub-consciousness. It is not always clearly recognised that this is merely activities of the mind which have expended themselves over duties that need no longer be supervised. For instance, what we term involuntary acts, such as the beating of the heart, the circulation of the blood, the processes of digestion and excretion, &c., belong to this category. All these activities were voluntarily performed once upon a time, but the attention of consciousness became fixed upon a different line of thought, and in twentieth century parlance man began to function through the cerebro-spinal instead of (as heretofore) the sympathetic system. "The sympathetic system," says Mrs. Besant, in her instructive book, "A Study in Consciousness," "is a storehouse of traces left by long-past events—events not belonging to our present life at all, but events that passed hundreds of centuries ago, that occurred in long-past lives, when the Jivatma, which is our Self, was abiding in savage human bodies and even in the bodies of animals. Many a causeless terror, many a midnight panic, many a surge of furious anger, many an impulse of vindictive cruelty, many a rush of passionate revenge is flung up from the depths of that dark sea of the sub-conscious which rolls within us, concealing many a wreck, many a skeleton of our past. Handed down by the astral consciousness of the time to its physical instrument for putting into action, the ever-sensitive plate of the permanent atom has caught and photographed them, and has registered them in the recesses of the nervous system, life after life. The consciousness is off guard; or a strong vibration from another strikes us; or some event reproduces circumstances that start vibrations that arouse; in one way or another, the slumbering possibilities are awakened, and hurling itself upwards into the light of day comes the long-buried passion. There, too, hide the instincts which oft overpower reason, instincts that were once life-preserving efforts, or the results of experiences in which our body of the time perished, and the soul registered the result for future guidance. Instincts of love for the opposite sex, outcome of innumerable unions. Instincts of paternal and maternal love, poured out in many generations. Instincts of self-defence, developed in countless battles. Instincts of taking undue advantage, offspring of numberless cheatings and intrigues. And yet again there lurk there many vibrations that belong to events, and feelings, and desires, and thoughts of our present life, experienced and forgotten, but lying near the surface ready for recall. Time would fail to enumerate the contents of this relic-chamber of an immemorial past, containing old bones fit only for the dust bin, side by side with interesting fragments of earlier days, with tools still useful for



our present needs. Over the door of the relic-chamber is written: 'Fragments of the Past.' For the sub-consciousness belongs to the Past, as the waking-consciousness to the Present, as the super-consciousness to the Future."

Mrs. Besant goes on to show that another part of the sub-consciousness is composed of the contents of all the consciousnesses that use our bodies as fields of evolution, for it will be remembered that stress was laid upon the fact of each cell having a life of its own, and there are atoms and molecules as well, each with their appropriate consciousness. It is this fact which accounts for the—to us—perfectly incomprehensible actions which people carry out sometimes. We hear of a man with blameless character committing a dastardly act without any premeditation. Men of intelligence and often genius are responsible for crimes which no one could conceive their being capable of committing. These cases are very frequent, and were the complex nature of what is called consciousness only understood a little more we should cease to wonder at these sporadic "reversions to type" as they strike the observer.

Often, when feeling mentally "sick unto death," without any apparent cause; when unduly depressed, when we have a fit of "the blues," what really happens is that some of these units of consciousness have grouped together, often the result of powerful thought-images from other people, vibrating at similar rates as our own, and they are impressing their net consciousness upon our normal waking consciousness.

How will one know when one's own normal waking-consciousness is working? I prefer giving the definition of what waking-consciousness is according to Mrs. Besant: The waking-consciousness is consciousness working on the mental plane and on the astral, using mental and astral matter as its vehicle, seated in the physical brain as Self-consciousness, and using that brain with its connected nervous system as its instrument for willing, knowing and acting on the physical plane.

It is only in advanced human beings that we have the higher phases of consciousness, and we are not concerned with these at present. The average man is cognisant of his mind not being his real Self, and this knowledge is helpful, for he knows his limitations are not permanent; he knows that his instruments are capable of expressing more of the actual life about him; that the real man stands behind, occasionally guiding and controlling, when the opportunity is presented, and the point at which the intelligent student is to get into closer touch with his Self, to understand its premonitions, its teachings as distinguished from those of the sub-consciousness. And this may be done through Thought, the Builder, who can not only turn the material life into a richer and fuller channel, but can lead to those paths, the end of which is union with the Universal Self.

(Concluded.)

Sepher Schimmusch Tehillim ; or Use of the Psalms.

FOR THE PHYSICAL WELFARE OF MAN.

THE USE AND EFFICACY OF THE PSALMS, AND THE
MANY PURPOSES TO WHICH THEY MAY BE APPLIED.

Commenced in May.

Psalm 17.—A traveller, who prays this Psalm early in the morning, with ardour, together with the proper prayer, in the name of Jah, will be secure from all evil for twenty-four hours. The prayer is as follows : May it be thy holy will, Oh, Jah, Jerora, to make my journey prosperous, to lead me in pleasant paths, to protect me from all evil, and to bring me safely back to my loved ones, for thy mighty and adorable name's sake.

Psalm 18.—If robbers are about to attack you, pray this Psalm quickly but fervently, with the prayer belonging to it, with confidence in the holiest name of Eel Jah, that is, mighty, all-merciful and compassionate God, the robbers will leave you suddenly, without inflicting the slightest injury upon you. The letters necessary to make the holy name of God are contained in the words, Aisher, verse 1 ; Shoal, verse 1 ; Tamin, verse 33, and Haol, verse 47.

The prayer is the following : Mighty, all-merciful and compassionate God, Eel Jah, may it be pleasing to thy most holy will, to defend me against approaching robbers, and protect me against all enemies, opposers and evil circumstances, for thine is the power and thou canst help. Hear me for the sake of thy holy name, Eel Jah. Is there a sick person with you, with whom the usual bodily remedies have failed, fill a small flask with olive oil and water, pronounce over it, with reverence, the eighteenth Psalm, anoint all the limbs of the patient, and pray a suitable prayer in the name of Eel Jah, and he will soon recover.

Psalm 19.—During a protracted and dangerous confinement take earth from a crossroad, write upon it the five first verses of this Psalm, and lay it upon the abdomen of the parturient ; allow it to remain until the birth is accomplished, but no longer, and in the meantime pray this entire Psalm seven times in succession, with the proper holy name of God and the appropriate prayer. The holy name of this Psalm consists of two letters from the most holy name Jehovah He, which, according to the tradition of the Kabalists, are of great power, and which embrace the so-called ten Sepiroth or reckonings and other deep mysteries.

The prayer is as follows : Lord of heaven and earth, may it please thee graciously to be with this parturient N., daughter of R., who is fluctuating between life and death ; ameliorate her sufferings, and help her and the fruit of her body that she may soon be delivered, Keep her and her child in perfect health and grant her life, for the sake of the holy name, He.

Do you desire your son to possess an open and broad heart, so that he may become an apt student and understand the lessons placed before him readily, then speak this Psalm over a cup filled with wine and honey, pronounce also the holy name and an appropriate prayer over it, and let the lad drink of it, and your desires will be realised.

Finally, it is claimed that this Psalm is effectual in driving away evil spirits. It is necessary, however, to pray this Psalm, with the holy name and an appropriate prayer, seven times over the person possessed of the evil spirit. The letters of the name He are contained in the words Hashamaijim, verse 2, and Begoaeli, verse 6.

Psalm 20.—Mix in a vessel, rose-oil, water and salt, pray over it seven times in the most holy name Jeho, this Psalm and a suitable prayer, in a low voice and with reverence, then anoint with this oil your face and hands, and sprinkle it on your clothing, and you will remain free from all danger and suffering from that day.

Are you summoned to appear before the judge in person, in a judicial trial, you should avail yourself of the above means shortly beforehand, and by so doing you will surely be justified and depart without restraint. The prayer in the last case is as follows: Lord and judge of all the World, Thou holdest the hearts of all men in thy power and movest them according to thy holy will, grant that I may find grace and favour in the sight of my judges and those placed above me in power, and dispose their hearts to my best interests. Grant that I may be favoured with a reasonable and favourable verdict, that I may be justified by it, and that I may freely go from hence. Hear me, merciful Father, and fulfil my desire, for the sake of thy great and adorable name, Jeho. Amen.

The letters of the holy name Jeho are contained in the words: Jaanah, verse 2; Sela, verse 4; and Korem, verse 10.

(To be continued.)

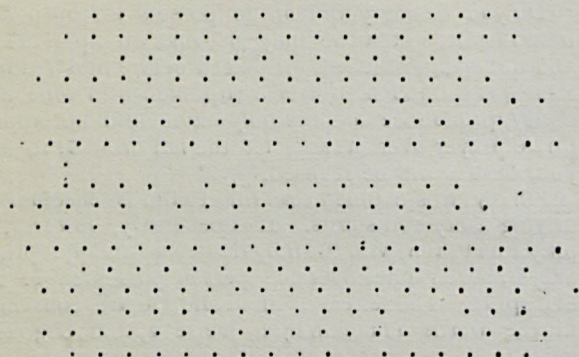
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Dot Divination.

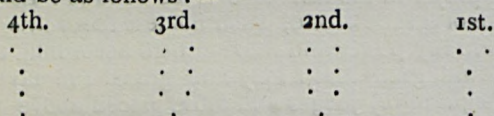
The Ancient Art of Geomancy. By Asturel,

LESSON IV.

The method of procedure for constructing the various figures is as follows, and here it is well to state that for the best results intense concentration is necessary while drawing out the figures. Carefully formulate the question upon which you seek information and will that you may receive a true answer. Have before you a clean sheet of paper and use a pencil or pen. With the left hand keep the paper in position and mark haphazard, for they must not be counted till complete, sixteen lines of dots or marks. Contrary to the order or practice of writing these lines of dots must be commenced at the right hand, instead of the left. We will suppose the lines produced to be, thus:

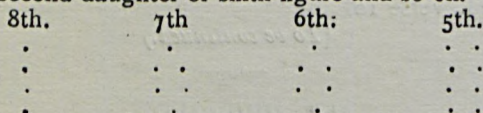


On counting the dots in the example, the first line will be found to contain an even number, which must be placed as . . in the construction of the first figure, the second line contains an odd number which gives . for our figure, the third line is odd, and the fourth odd. These four lines give the first figure, thus . . . The second figure is taken from the fifth, sixth, seventh and eighth lines in like manner to the first, the third figure from the ninth, tenth, eleventh and twelfth lines, and the fourth from the thirteenth, fourteenth, fifteenth and sixteenth lines. When completed the four figures should be as follows :—

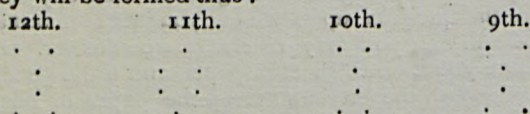


These are called the four Mothers, and from them we form the next four figures, the four daughters. These are formed by taking the lines of the Mothers in succession, thus :—

Take the first upper row of dots for the fifth figure bearing in mind that everything must be commenced at the right hand. The second row of dots will give the second daughter or sixth figure and so on.



After this the four nephews, or ninth, tenth, eleventh and twelfth figures are formed. First Nephew from figures number one and two, by adding them together line by line and noting odd or even. The second nephew from figure three and four, the third nephew from five and six and the fourth from seven and eight. They will be formed thus :



We have now 12 figures to insert in the divisions mentioned in the previous lesson. Next month we will ask a question and work out the answer thereto.

To be continued.

Colours: their Powers and Influence.

By Geo. H. Bratley.

LESSON VII.—BIRTH MONTH COLOUR.

Perhaps the highest language that comes to man, through nature, is through geometric symbol and colour. If we take the Great White Sphere, or the White Light as the Causeless Cause and resolve the White into the three attributes we have as the first basis of reasoning, the three cardinal colours, Red, Yellow, and Blue. These produce, by joining and overlapping, our seven prismatic colours which represent the vibration in colour of the seven planets of our Solar System, and as the influence of a planet predominates in radiating its influence to mankind: such is the colour vibration he receives, and the colour ruling at birth is his true heritage. Astral colours assist much in the psychics growth and protection. A good method is to have a place set aside for study where the furniture, paper, hangings, &c., are of the correct colour. In a general lesson such as this it is difficult to give more than the colour of the month, and these will apply in some measure to those born at the times mentioned. To get in line with the strong vibrations of the colour ruling at birth it is necessary to have the day of birth, though better still, the time.

Those born any year from Jan. 20th to Feb. 19th inclusive, will find blue, pink, and green of use.

From Feb. 20th to March 21st, white, pink, emerald-green or indigo.

From March 22nd to April 19th, white and rose pink.

From April 20th to May 20th, red and lemon-yellow.

From May 21st to June 21st, red, blue and white.

From June 22nd to July 22nd, green and russet brown.

From July 23rd to August 22nd, red and green.

From August 23rd to Sep. 22nd, gold-yellow and dark blue.

From Sep. 23rd to Oct. 22nd, crimson and blue.

From Oct. 23rd to Nov. 21st, golden brown and indigo.

From Nov. 22nd to December 21st, gold, red and green.

From Dec. 22nd to Jan. 19th, indigo, dark brown or gray.

(Concluded.)

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Building the Good Within.

By John A. Morris.

(From Mind).

"But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."—St. Matthew, chapter vi., verse 23.

Along religious and psychological lines, the thought of the Western World has changed during the last

few years ; and life, with all its varied powers, is assuming new expressions and new activities.

What is this "kingdom of God?" Let us see, reasoning the matter out analytically. "God is love!" and in all the various forms and manifestations of love we are but expressing outwardly the God-impulse within. Hence, the "kingdom of God" or heaven is within, and man is a living soul with a physical body, as the outer adornment or covering of the spirit.

My body is what my mind or spirit makes it; and is the expression of thought-force within. A beautiful, strong and radiant form is builded, day by day and hour by hour, through the activities of the seed of thought being made manifest. Thought is the seed of the mind or mind stuff in a state of preparation; act is the fruit of this seed of thought. Hence, "As a man thinketh in his heart so he is, is a saying wise and true.

No man acts without the previous preparation of thought. This may not seem true because it is said that sometimes people strike each other through what is called a spontaneous outburst of anger, or murder is committed on the impulse of the moment. But know ye not that the seeds of anger or of discordant thought that would produce anger on provocation were there, and the necessary provocation arising, the little germ, infinitesimal though it might have been, blossomed into the murderous deed? Hence, thought-force as a seed of iconoclastic destructivity, as a germ of disintegrating power, was there only waiting the fitting psychological moment to blossom into fruitfulness or violent and dynamic forcefulness.

Man builds his body, therefore, from his thought. Does he think that dissipation in the way of using whiskey, tobacco, various kind of drugs, improper foods, improper sex activities is desirable, he fashions his physical habiliment of clay according to those thoughts expressed in act. His body, then, becomes the concrete of such actively expressed thoughts.

In such dissipation, however, "the kingdom of God" is not sought, for the good or constructive forces are not in the discordant or destructive elements of dissipatory energy. The kingdom of the good lies in what scientists call the conservation of energy, the concentration of power, the development of the will. I do not hold that the destructive progress is not necessary, for something must be torn down that another thing may be built up. In building up the good, which is getting in line with the affirmative or positive side of Nature's life, we are destroying that which, if allowed to be, would destroy us. Hence, this is a vital truism; that whether a person be a Jew or a Gentile, heathen or Christian, savage or civilised, Buddhist or Mohammedan, spiritualist or materialist, religionist or atheist, physician or layman, New Thoughtist or unbeliever, one of two things is existent, either he controls his body, or his body controls him.

Those who are diseased have what might be called

a house with an insecure foundation, and they have built for themselves unsound physical habitations of clay, and the soul cannot so well express itself creatively through houses of vile passion life and hysterical emotionalism, through caves of wild animality and dens of atrocious sensuality. Some women's bodies are drug stores where quack nostrums, poisonous ingredients and maddening decoctions mix with a fermentation of adulterated foods. Some men's temples of flesh are physiological architectural misfits. Though splendid in dressing the outer being they make of it a saloon of unhealthy intoxicating liquids, a distillery of improper mixtures, a palace of scortatory pleasure, a storehouse of nicotine and morphine, and other poisons too numerous to mention. They are worshipping the gods of their carnal nature, of their sensuous pleasure, and it seemeth very good to them—but through this seeming good comes agonising suffering, disease and death in a few brief years.

Dissipating energy leads to disease and death. Conservation of the same leads to a long life and a healthy system of being. "Seeking the Kingdom of God" in a right attitude of mind is what is meant by "Seeking the Kingdom of God and his righteousness," for in rightfulness we find a condition that is full of right; and in the might of right health is the predominant and accentuating trait. In seeking the good, we seek for everything that will tend to build up our bodies and make them strong, beautiful, positive, and magnetic. Artistically constructed we find them moulded on lines of conscious strength that does credit to their Creator. A body built in the perfect harmony of health can know love in its most perfect sense; and in knowing love he knows the true God, for God is the Love-power within him, and in his life of strength, courage and beauty he is doing two things, building love or God more thoroughly and constructively unto himself, and also expressing outwardly from himself the God-spirit of Affectional Power.

If a person has built upon himself, by the proper and right attitudes of thought, conditions of health, he has a healthy physical organism and through such soundness of body he radiates health and success. Having found the kingdom of the good and the right mindedness contained therein the external condition necessary to still further develop the inner man is added unto him to bless him, make him peaceful, contented and happy.

To be continued.

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The Cream of New Thought and Occultism.

(All books mentioned can be obtained at this office.)

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THE FOUNDATION OF ALL REFORM.

Mr. Otto Carque has made a good case out for a fruit diet, and taken a very rational stand. Food in its uncooked state possesses electrical vitality, which

cooking destroys, therefore all food should be eaten in its natural condition as far as possible. Some novel diagrams show at a glance the constituents of various foodstuffs. From the economical side no less than that of health the gain is most marked, and it is a pity our working classes should fritter their money away in meat when they satisfy nature's demands at a much less cost and with infinitely more benefit to themselves. A table of daily dietaries for fruitarians is a useful addition to the pamphlet, which I commend to all. (1s. 1d., The Kosmos Publishing Co., 765, N. Clark, Lt., Chicago, Ill, U.S.A.)

THE FOLLY OF MEAT-EATING,

by the same author puts the case for a fruitarian case in a strong light, and those who really want to see what a terrible indictment there is against animal food should read the pamphlet, to be obtained from the same publishers.

HATHA YOGA, OR THE YOGI PHILOSOPHY OF PHYSICAL WELL-BEING.

This is another work by the author of the "Science of Breath," which was recently reviewed in these columns, but it is much larger, consisting of 243 pages. One cannot help feeling that the meaning of hatha yoga has been strained a little, but still one does not complain when the advice tendered by Mr. Ramacharaka is so excellent. The book deals with the physical, but along lines which are familiar to readers of such magazines and literature as our own. To these the book will be welcome. Like ourselves, the writer insists on the constant care and watchfulness of Dame Nature to keep our machine, the body, in good running order, so that if we would but obey her behests more and turn from the artificial, we should be rewarded by good health. The chapters on Vital Force, The Laboratory of the Body, The Life Fluid, The Crematory of the System, draw attention to facts of physiology rather than propound new theories, but they are exceedingly helpful. With regard to the question of food, we are told that the Yogi method lies between the "food-stuffers" and "starvationists," and the chapter on hunger versus appetite, suggests the author has read Mr. Horace Fletcher's books. By masticating the food thoroughly there is released from it prana, or vitality, a theory put forward years ago most tenaciously and eloquently by the proprietor of *The Vegetarian*, Mr. A. F. Hills, viz., that cooking destroyed the life principle. The body itself is shown to consist of countless little lives, which possesses three principles, matter, prava, or vital force, and intelligence. These cells having a mind of their own, can govern man's body, unless he takes himself in hand. The principal breathing exercises in the book referred to are incorporated in this volume, and with the hints on relaxation make it a useful work. (The Yogi Publication Society, Oak Park,, Illinois, U.S.A.)

FOURTEEN LESSONS IN YOGI PHILOSOPHY AND ORIENTAL OCCULTISM

is the title of another volume by the same writer, and

issued by the same publishing house. Much of the matter of these Lessons is the same that has been put forward the last quarter of a century under the name of theosophy, but all the same it is interesting, and is more clearly expressed than some of the teachings given elsewhere. The chapter on Thought Dynamics is one possessing some value apart from the mere description of part of man's being, and the reader will profit by it, especially if interested in the new psychology. Clairvoyance, telepathy, human magnetism, occult therapeutics, psychic influence, are all dealt with from an Eastern standpoint, and are valuable, as is much of the information on the astral world and "Beyond the Border," the book becoming more philosophical as it proceeds. (Price 4s. 6d., free).

SUCCESS AND HOW TO WIN IT.

Mr. B. F. Austin, B.A., speaks in a level-headed manner in the little book bearing the above title. Success does not necessarily consist of great achievements, but there can be no success without development. Concentration is one great secret of success. "Gunpowder exploded in the open air is comparatively ineffective and harmless because the energy let loose takes a thousand different directions. So with the inherent energies of any life. Divide them and you weaken them. Unite them into one purpose, and the energy of gunpowder is united in the rifle barrel, and the effect is mighty." And again: "A single sun ray injures nothing—not even the sensitive optic nerve. United with thousands of others in the burning-glass it sets fire to the edifice." People who complain they are not successful should think this over. To be successful (1), believe in the infinite possibilities of human nature; (2), in yourself; (3), cultivate a lofty ambition; (4), concentrate upon one great undertaking; (5), save the fragments of your time; (6), believe in Nature's co-operation; (7), have faith in your angel guides and helpers. All these and many other points are worked out ably. (The Austin Publishing Co., Geneva, New York, U.S.A., 1s. 2d. free).

HOW TO PROLONG LIFE.

Interest in longevity has again been aroused through the lecture of Sir James Crichton-Browne, and this book should find many readers. It is an enquiry into the cause of old age and death by C. W. de Lacy Evans, M.R.C.S.E., and shows that from birth upwards the earthy deposits in the system increase. The writer thinks the years lived by the patriarchs were like our own years and that we shall again discover the secret by which it was done. He thinks this "secret" may be eliminating foods which contain lime to any marked extent. The writer finds fruit contains the least, and is of opinion that life may be maintained by its use alone. Cereals are placed among the worst foods possible as far as limy products are concerned. To show how fact and theory differ the opinion of a writer that eight pounds of food daily are required to keep a man in good health is contrasted with the fact of Louis Cornaro, who for sixty whole years lived on

twelve ounces of food, everything included, and thirteen ounces of drink. Two or three meals daily at most are recommended ; fruit is given as the best food, as "man may absorb the deficient nitrogen from the surrounding atmosphere, the combination resulting in albumen or protein." Then follows an interesting list of centenarians and quotations to show how simple was their diet, the use of butter-milk corroborating Pro. Mechnikoff's theory as to its destroying old age germs. Instances of people over 90 cutting new teeth contain a pregnant truth to the student. The value of water, and why it is such a powerful solvent of deleterious matter makes good reading. Its use after thirty-five will of itself remove many diseases. Phosphorus is extolled, and not without reason, and there is much sensible advice, pitched in a moderate key, which must appeal to all. (The Central Publishing Co., Catherine Street, Strand, London, W.C., Price 5s. 3d., free).

MAN LIMITLESS.

Man insensibly limits himself, and as he is the result of his beliefs he forces age and disabilities on himself, without any ultra agency. This is the keynote of Mr. Floyd B. Wilson's well written and encouraging book. The power of that much maligned factor in human destiny—love—is well brought out, and this combined with work can raise man to a height little dreamed of at present. The part played by memory in furthering man's evolution is frequently overlooked, and here Mr. Wilson is very suggestive. Much may be gleaned from the following little anecdote: "I remember in 1895 my professional business brought me to Augusta, Maine. One day a gentleman, with whom I was walking, halted a friend of his in a most familiar way, saying, 'Wait a moment, Senator, let me introduce you to a friend of mine, as I want him to know how young some old men can be.' The party accosted awaited the formalities of introduction and then said, 'Yes, I am ninety-three years young.' 'And when did you begin to say *young* instead of *old*?' I asked. To this he replied, 'At seventy.' I looked at him and felt forced to remark, 'I don't believe you have grown apparently a day older since.' He replied, 'I certainly don't feel that I have.'" The following passage is worth quoting: "The fountain of youth was sought for in the past—to-day a strong, intellectual and extended manhood or womanhood, till one feels he has completed his purpose, is the desire of the workers of the world. Within our own mentalities is the crystal, life-giving spring.....With the throwing aside of all thoughts of sickness, and failure, and death, and anxieties concerning what it belongs, I would urge also one to cultivate love of youth, of life, of work, of happiness and progress." How to accomplish this is the task of the author in the latter part of the book, and the 244 pages are chock full of good thinks. (R. F. Fenno & Co., 11, East 16th Street, New York City, U.S.A. Price, cloth, gilt top, 5s. 6d. free.)

THE A.B.-Z OF OUR OWN NUTRITION.

This book is not as widely known as it deserves to be, and I have no hesitation in placing it at the top of all works dealing with food. For one thing, it proves so clearly that everyone eats too much. We are accustomed to the statement, but rarely do we believe it; then none of us masticate our food as we ought to, and though this is an old subject it has never been so fully dealt with before by a layman. Startling facts connected with our nutrition are laid bare, and the way to health is clear. One strong point is made by its author, Mr. Horace Fletcher. He claims that the waste matter of the body, which he terms digestion-ash, should not be offensive in the slightest, and that a man can be his own judge as to the healthiness of his body by the odour of the digestion-ash. "This curse of putrid excreta caused more deaths from enteric fever during the Boer War in South Africa than from all other causes. It is equally a menace to health and even to life, while being formed and carried in the body. Offensive excreta are quite certain evidence of neglect of the self-controllable parts of our own nutrition. They are the tell-tale condemnation of ignorance or carelessness. Each person should learn to read the true bulletins of his health conditions on his waste-products of digestion." It is no case of theory, but it has been proved up to the hilt, and several medical and scientific bodies have admitted the accuracy of his views, including the biggest and most influential hygienic institute in the world—the Battle Creek Sanatorium. There are over 400 pages, though most readers will skip those relating to results obtained by vivisection, and the information contained in the volume ought to be in the possession of everyone now-a-days. The publishers are Messrs. B. F. Stevens & Brown, 4, Trafalgar Square, London, W.C., price 5s. 5d., free.

HOW TO CARE FOR THE HAIR AT ALL TIMES.

An illustrated dollar work by Juliet Marion Lee that has many good points to recommend it, and those who want silky tresses among my fair readers could not do better than get the book. The method is based largely on certain movements, or massage, which "force the blood gently through the network of minute dormant blood-vessels, accelerating their retarded action, arousing the nerves, glands, oil-cells and tissues into the proper performance of their functions." This is only part of the system, however, the work being full of sensible advice as to the treatment of the hair as to make it invaluable to both sex. (The Juliet M. Lee Hair Culture Co., 27, West 24th Street, New York, U.S.A., 4s. 6d., free.)

SPIRITISMO.

Italy is much more alive as regards mysticism and advanced thought than she usually receives credit for. In the well got up pocket size volume before me by Armando Pappalardo. In the preface the author points to the experience with the phenomenas of

spiritualism which Sir Wm. Crookes, Pro. Wallace, and less known but equally famous foreign scientists have had. The various phases of mediumship are explained, history of the movement in different countries is recorded, and its claim to be an encyclopedia on matters spiritualistic will not be disputed. It ought to have a large sale in Italy, and wherever Italian is spoken or understood. Pro. Pappalardo writes convincingly and clearly, and the manual is a marvel of cheapness, the price being only rs. 7d., though postage from Italy would have to be added. (Ulrico Hoepli, Editore Libraio Della Real Casa, Milan.)

L'OCCULTISMO.

This manual consists of 328 pp., and is by the same publishers, the author being Nigro Licó. Like its predecessor it is well illustrated and very thorough, dealing with "the occult arts," such as astrology, alchemy, palmistry, physiognomy, phrenology, necromancy, magic, demonology, telepathy, mesmerism, hypnotism, concluding with some of the less common phenomena, such as the stigmata. It is up-to-date, written by someone who is conversant with the subjects treated, and altogether an excellent handbook. (Price 2s. 4½d. and postage, cloth.)

KORADINE.

This is a prophetic story by Alice B. Stockham, M.D., and Lida Hood Talbot, the former better known as the author of "Tokology," perhaps, written with the object of "leading young girls into a knowledge of inherent feminine qualities of peculiar feminine functions, and at the same time give them a glimpse of their own soul world. The 424 pp. consist of 35 letters from the heroine Koradine—for it is cast in the form of fiction—to her cousin. In this volume we get delightful glimpses of a fresh young life opening to the world. There is a charm about many of these letters which must communicate itself to the reader, and here and there light is shed on many questions, as may be seen from the copies of letters received from people who have been helped by the book. (The Stockham Publishing Co., 70, Dearborn Street, Chicago, U.S.A., price 4s. 6d., free).

PARSIFAL, THE HOLY GRAIL.

This well-worn story is admirably re-told by Mary Hanford Ford. The mysteries surrounding this beautiful myth become clearer as one writer after another adds his interpretation to the story. The author in this case has been thoroughly imbued with the spirit of the Holy Grail, and this is seen in the following among many passages:—

"The power of fervent love apostrophized in Parsifal, the divinity of pity, is the centre of all religion, the secret of every religious experience. Love melts away selfishness, teaches us the joy of service, initiates us into the beautiful mystery of loving all men alike; eliminates the crime of caste and class. Through the ministry of love, the denial of that which belongs to the realm of the senses becomes joyous rather than

ascetic and gloomy. Love recognises the highest self, and we are united to that with a fervour in the glow of which the lower is transformed and fused. It is not lost, but transmuted. The mystery of transfiguration is realized in every individual the moment the truth is pierced by love. The radiance of the soul illumines the entire being; and in its light all belongs to the highest; nothing that was ignoble can remain." (Stockham Publishing Co., 4s. 6d., free).

KAREZZA: ETHICS OF MARRIAGE,

by Alice B. Stockham, touches on parenthood, the sexual instinct and its true use, creative power, supreme power of the will, overcoming sterility, parental conditions, free motherhood, procreation of thought, power of silence, spiritual growth and development. The author describes the work as "Karezza, elucidating a theory of conjugal life, in which there is a love communion between husband and wife, which results in a mastery of the physical and complete control of the fecundating power." We have a word for the unborn child and the responsibility attaching to parents, and copulation is shown to be more than a propagative act, having a function in soul development not as yet fully recognised. Those married or those about to be should read the book. (Stockham Publishing Co., 4s. 6d., free).

DIVINE SCIENCE & HEALING.

This might be termed the official text-book of the movement of Divine Science, to which reference has been made frequently in our pages. It is written by its founder, Mrs. M. E. Cramer, and makes nearly 300 pages, unique in paragraphing, binding, and general get-up. It is a presentment of healing, spiritual and physical, from a religious standpoint. I agree with the writer that there are many seeking the truth along religious lines who cannot avail themselves of personal tuition, who will find the book enlightening. The work is metaphysical, and the arguments well put, the affirmations being calculated to produce interior awakening and power. Mrs. Cramer asserts that the race belief in sickness, sin and death cannot affect spirit. The purpose of creation is that the Creator may be expressed, and the purpose of individual expression is that the creator may be expressed individually. Further when appearances are made the basis from which to reason a belief in two sources the reverse of each other arises, and it is from this duality that the idea of disease comes. Just as a friend will often reason us out of absurd fears we may have, so a book like this can remove the belief in those bugbears which have been the curse of humanity. (The Harmony Publishing Co., 3360, Seventeenth Street, San Francisco, U.S.A., Price, cloth, 8s. 8d.)

AUTO-SUGGESTION :

What it is and How to use it for Health, Happiness and Success.

Dr. Parkyn, the editor of "Suggestion" has reprinted some practical articles which appeared in his magazine last year, adding here and there where

improvement was considered possible, with the result that the work before me is a very practical and interesting manual. Auto-Suggestion, or an impression made on one's self, or arising within the mind, can be employed by everyone, and with advantage in every walk of life. What most people would consider intuition, which leads to unaccountable dislikes to people at times, is classed as an involuntary auto-suggestion. How physical troubles may be overcome is a racy and practical chapter, which the despondent and worried might peruse with great advantage. The life essentials must be carefully considered by students: thus, he should learn to use the constituents required to nourish the body "are most easily obtained from food similar to that which goes to make up the diet of the average healthy man." Patients living on foods specially prepared for dyspeptics shun the hearty diet of the healthy man, looking forward to the time when they can partake of it too, and this attitude of mind the writer condemns. So, too, in regard to success in life. This is worth thinking over: "The simplest, most practical, and most effective rule to follow in developing personal magnetism is to meet as many people as possible, and to have each one of them leave you feeling better for having met you, and believing that you are his friend, and would be glad to give him a friendly reception every time you meet hereafter." The author dislikes mystery, and the subject has been dealt with very plainly. Worth double. (The Suggestion Publishing Co., 4020, Drexel Boulevard, Chicago).

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"Tips" to Travellers.

Commercial travellers and the general public will find the following days and times of special value for doing business with the trades mentioned. Travellers should use them for calling on firms where little or no success has hitherto been met with. Try them.

- Call on brewers, fishmongers, oil merchants, and dealers in all kinds of fluids on the 1 noon; 4, 11 at 3 p.m.; 15 early; 18 at 3 p.m.; 20 early; 25 at 3 p.m.
- On ironmongers, gunsmiths, smiths, chemists, cutlers, barbers, on the 1, 2 p.m.; 5, 12 noon; 15, 6 p.m.; 19, noon; 25 late; 26, noon.
- On stationers, printers, lawyers, publishers, teachers, architects, and booksellers on the 6, 9 a.m.; 7, 10 a.m.; 13 and 20, 4 p.m.; 23, early; 27, 4 p.m.
- On clothiers, woollen merchants, provision dealers, and clergymen on the 1, noon; 7 and 14, 1 p.m.; 15, early, 21, 1 p.m.; 28, 1 p.m.
- On artists, musicians, drapers, jewellers, theatrical people, and confectioners on the 1, 10 a.m.; 5, 2 p.m.; 8 and 15, 10 a.m.; 21, 2 p.m.; 22, 10 a.m.; 26 noon, 29, 10 a.m.
- On plumbers, shoemakers, dyers, curriers, maltsters, agriculturists, builders, and landlords, on the 2, 10 a.m.; 7, early; 9, 16, 10 a.m.; 21, early; 23, 10 a.m.; 30, 10 a.m.
- On inventors, electricians, and engineers on the 5 early; 9, 3 p.m.; 12 all day; 20 noon; 26 and 30, 2 p.m.



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Those requiring back numbers of "The Talisman", should not delay in sending their orders, as these are now becoming scarce. In fact, there is not a single copy left of the January (1904) issue, but to keep the volume intact it has been mimeographed.

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